portion; render riches easily attained by us; en-
feeble, MAGHAYA^ the vigour of our enemies,

5, Many are the men who call upon thee for thy protection. Mount thy oar, to bring wealth to us; for thy mind$_5$ INBEA, is composed, and rescued OR victory,

Varan xv. & Thy arms are the winners of cattle; thy wis-
dom is unbounded; thou art most excellent, the granterof a hundred aids in every rite. The author of war, INDKA is uncontrolled ; the type of strength:
wherefore, men who are desirous of wealth invoke Mm in various ways.

7. The food, MAGHAVAN, (which is to be given,
by thee,) to men$_?$ may be more than sufficient - for
a hundred, or for more, even, than a thousand.
Great praise has glorified thee, who art without
limit, whereupon thou destroyest thy enemies,

8. Strong as a twice-twisted rope, thou art the
type of strength: protector of men, thou art more
than able to sustain the three spheres, the three
luminaries,[21] and all this- world of beings, tnw&A,
who hastj from birth, ever been without a rival,

0. We invoke thee, INBEA, the first among the gods, Thou hast been the victor in battles. May

IKBEA put foremost, in the battle, this our chariot,
which is efficient, impetuous,, and the uprooter (of aU impediments).* •

* The three fires ,* or, the sun in heaven, lightning in mid-air, and fire (sacred or domestic,) on earth.

[b] Or the epithets may. .be applied *toputra,* a son, understood,